THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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SUPERFLUOUS WIVES.

The San Francisco *Chronicle* has the following paragraph—

The right to vote having been accorded to the Mormon women, they will no doubt take the opportunity of exercising it as far as they are able in favor of Grant at the next Presidential election, since in his message he recommends the passage of a law to make honest women of all the superfluous wives and to legitimize their children.

The *Chronicle* should know that citizens, male or female, in the Territories have not the slightest voice in the election of the President of the United States, nor in the election or appointment of any federal officers for the Territories, nor indeed, as things go, in many other matters largely affecting their welfare.

As to the idea of "superfluous wives," we know of no such an article as a superfluous wife. He who obtains a wife finds a good thing and obtains favor of the Lord, says the Scripture, and other authorities speak of a wife as the last best gift to man. Therefore, if a woman is a wife she can't be a superfluity. She is too good for that. We hear of superfluous women, and such there may be for some communities, but superfluous wives are impossibilities in Utah.

This in passing, but we wish to refer to the idea presented in the above paragraph, and suggested by President Grant in his message, that Congress authorize the legislature of Utah to legitimize all children born prior to a certain date, or, as the *Chronicle* insultingly phrases it, "to make honest women of all the superfluous wives."

This phrasing and suggestion, to us, are supremely absurd. We may inform our contemporary, of that with which it does not appear to be acquainted, that, however it may be elsewhere, in Utah wives are honest in themselves, independent of any legislative action. All the legislation in the world can not affect their honesty, pro or con. They are not only honest, but honored, more so than wives are in any other Territory or State in the Union.

Furthermore, we are not aware of any law of this Territory, or any law constitutionally applicable to this Territory, that in anywise affects, or assumes to affect, the honesty of our wives or the legitimacy of our children. Our citizens do not deal in such articles as dishonest wives, or illegitimate children, do not believe in either class of unfortunates. All commerce of that character is left to outsiders. They can do all that the law allows, and a great deal more than it allows, without any help from us, and many of them seem to have a great liking for the business.

Congress may do all the legislation and confer all the authorization which

it pleases upon this subject, but the effect will be nothing as to the real honesty of our wives or the real legitimacy of our children. Our wives are honest, our children are legitimate, and we are proud of both. Congress cannot make either more honest or more legitimate, nor can it make us prouder of them than we are. Honesty and virtue do not depend upon any human legislature. God is the author of the institution of marriage. Women married according to His law, are "honest," and their children are "legitimate," entirely independent of the action of any earthly legislature. Indeed they are the only really "honest" married women and really "legitimate" children upon earth. If Congress shall think well to approve marriages contracted according to the law of God, the only true and valid marriages extant, and the offspring of such marriages as legitimate, so much the better for Congress, but such approval will have no real appreciable effect upon the marriages or the fruits of them, so far as the honesty or legitimacy go in the sight of heaven, or of those who respect the divine law of marriage.—*Deseret News.*

WE EXCEPT.

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Notwithstanding the many good points in President Grant's message, there are one or two against which exception must be taken. Our respected Chief Magistrate may be a successful general, a passable president, a respectable farmer, and an enthusiastic judge of horse-flesh and Havannas, but when to all these accomplishments he attempts to add the role of dictatorial theologian, and begins to drive stakes and run lines to define the boundaries of the religious faith and practice of others, he ventures on dangerous ground, and it is time for him to proceed very cautiously, lest he go too far and attempt too much. We have heard of such a thing as having too many irons in the fire, and also that it is a good thing to let pretty well alone. Besides, we can't all be Admirable Crichtons, and personally we cannot resist the apprehension that if President Grant shall persist in essaying the profession of theology, and dogmatically declaring that this people or that people may believe thus and so, and must not practise thus and so, he will prove an unhappy failure, unhappy because of the chagrin attending failure, because of the loss of time and means in effecting a failure, and because the world will not tolerate failure. Therefore, our friendly advice to His Excellency, if he values it, is either to let theology entirely alone, or to handle it as modestly as possible—it is really a ticklish subject, the way he seems to have taken hold of it, and there is small chance of his making any capital out of it; indeed, in our opinion, it is far more likely that he will not be able to hold his own, even with the aid of the flowery and sophistical Newman as his mentor. We do not think he will ever be able to fight it out successfully on that line, if he operates thereon all winter and all summer and all the winters and summers he may see.

At present, according to his message, the President is liberal as to faith, but inclined to set his foot down restrictively as to practice. He seems to altogether forget the declaration of the Apostle James, a gentleman quite as much of a theological authority as Newman, that faith without works is dead. A dead faith is not a saving faith, it produces nothing but a soporific effect upon the lives of men. A living faith leads to action, and when it is a true faith, and is faithfully supplemented by works, the results are beneficial to all concerned.

We are not only of the opinion that it will be bad policy on the part of the President to interfere with the religious belief or practice of any portion of the people, but we are very sure that neither he nor Congress has the slightest shadow of right to do so, when that practice does not infringe upon the civil or religious rights of others. This right of every citizen to the unrestricted exercise of his religion is one

of the most glorious boons guaranteed by the constitution of these United States, and any such flagiant violation thereof as President Grant favors in his message, will be sure to work ruinously to the country at large, being of the nature of that injudicious and hurtful policy which aims to govern too much, a policy particularly distasteful to the genius of American government. We cannot witness any such suggestion or action in high and influential quarters, without offering our decided protest against it, which protest we now offer solely with a view to the best interests of the country in the perpetuation, uncurtailed, of those civil and religious liberties which have been the pride and the boast of Americans, and we trust that our protest, respectfully presented, will be received and adopted in the same friendly, liberal, and patriotic spirit in which it is made.—*Deseret News.*

THE SPIRIT OF THE TIMES.

BY ELDER RALPH HARRISON.

I have never seen a time in my travels among the Saints, when they were more eager to gather to Zion, than at the present, for those whose minds are illuminated by the Spirit of the Gospel can perceive that the end draweth nigh, and that if the Lord does not cut short his work in righteousness there will be no flesh left; for it does appear that the wicked not only thirst for the blood of the Saints, but desire also to destroy each other.

The Lord has said, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness." And is not the world to-day doing just this thing? Do not the leaders of the people uphold iniquity and condemn the revelations of God? Do they not reject those principles that alone will save mankind from their present troubles and future destruction? and do they not delight in their own sins and ignorance? But the Lord has sent unto them his Prophets declaring his will, proclaiming his word, and expounding his law, and because their ears are heavy that they hear not, and their hearts are closed that they will not give heed to the message of salvation, he has declared that a sudden and awful destruction awaiteth the wicked, inasmuch as they repent not. Not only must men repent of individual sins, but nations also of national sins; they also must prove their repentance by enacting just laws, protecting all in the worship of God, staying the red hand of persecution, and restoring unto the wronged ones that which has been torn from them, and manifest their sincerity not only in written constitutions and laws, but in putting these into force in the spirit and meaning thereof.

The Lord has given us a law of marriage which we hold sacred, which is indeed a part of our religion, and which we know is given for our sanctification. This law we realize, if carried out as God has given it, will cleanse the moral atmosphere and purify the world. But the bigoted and the corrupt wage a war against this law of heaven, and governors and judges lead the crusade. The cry has gone forth, "Come out of her my people, that ye partake not of her sins and receive not of her plagues," and the best amongst men and women catch the sound and obey the voice, and they honor this law, and in so doing will bring upon the earth a race of men and women who, with pure hearts, intelligent minds, and healthy and vigorous bodies, will live to the glory of God and the good of their fellow creatures.

There are some, however, I find in my travels, who do not appreciate the spirit of the times, nor strive with such energy to gather with the people of Zion. They waste means that might profitably be laid aside to help in their emancipation from these lands. Many pence are thrown away in that which the Lord declares is not good for man. I have estimated that some, who profess to be Saints, spend from £10 to £15 each year in ale, beer, wine, and

such like useless, expensive, and injurious beverages. I think that when men are called to minister for God, they can let these things alone, and set a better example to those who follow them, and also save more towards the emigration of themselves and their families, can be more powerful for good, can enjoy more of the Holy Spirit, without which what better are we than the world who profess that they have it and have it not? We also then shall grow in faith; we need all we can live for. Many are sick amongst us, and some sleep; but with the guidance of that Spirit we shall have wisdom given us to know what to do, and power bestowed on us to rebuke the evil. Our testimonies also will be bright, and we shall be able fearlessly and cheerfully to testify to the world that in fighting Brigham Young and his brethren they are opposing the work of Jehovah. Ours is a strong position, we stand on a vantage ground, we do know that we are not mistaken in our testimony, that the kingdom of God is being established, and we can well afford to bear the reproach of the world, the scoffs of the wicked and the pointed finger of scorn. Ours is a work for the benefit of those who deride us, for the salvation of those who persecute us, for the exaltation of mankind and the redemption of the world.

BELIEF AND PRACTICES.

An acquaintance calls attention to the following in the recent Annual Message of President Grant, as an evidence that there is no intention on the part of the administration to interfere with the exercise of religious liberty in Utah—

"It is not with the religion of the self-styled saints that we are now dealing, but their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate laws under the cloak of religion."

We confess our inability to see where the evidence exists. The position is so plainly a Methodist one—which hold

"Believe, and all your sins forgiven;
Only believe, and your's is heaven"—

that it assumes the whole question of religious liberty settled upon the basis where discussion actually commences. Religion, as usually defined, is a system of faith and worship, not a mere action of the mind alone; and to say that a people may believe as they please but must not practise that belief, is attempting to strike down religious liberty at a blow. "They will be protected in the worship of God according to the dictates of their consciences," but that worship must be confined within certain prescribed bounds which others who believe differently shall define. That old-fashioned document, which was once recognized as the supreme law of the land to which all were required to render obedience—and is now sometimes referred to as the Constitution—enunciates a different doctrine, and lays it down in these unmistakable words—"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." We know it is held to be almost treasonable now to refer to the Constitution, but there is the express language of that document, and it does not seem to be susceptible of such construction as would separate the belief from the practices of religion. The Methodist prays; that is a practice. He engages in a love-feast, which is another practice; and he has his little children sprinkled, calling it baptism. The Baptist immerses adults in water; he believes it is a part of his religion, and he practises it. The Campbellite goes further; he believes immersion necessary for the remission of sins, and practises it accordingly. And if some bigoted, narrow-minded sect, having the power, should say this was heretically damnable, would they be sustaining religious liberty by contending that the Campbellite should not be permitted to immerse for the remission of sins, though he could believe it as freely as he pleased, and

would be protected in worshiping God according to the dictates of his own conscience? The "Mormon" believes that he cannot obtain a full salvation unless married, and married by proper ecclesiastical authority; and the same commandment which is the groundwork for that faith enjoins plural marriage under certain conditions. It is a sacred rite with the "Mormons;" a religious ceremony; a sacrament, in brief, and as vital in their estimation as baptism for the remission of sins is, or can be, to the Campbellites.

It will be urged that there is a great difference between baptism and marriage, for some sects think several baptisms are essential. There is a difference in the form of the rite or ceremony; there is no difference as regards the vitality. The one is as essential a tenet of salvation, in the estimation of its believers, as the other can be. And where religious liberty is assailed in this connection, is the point where one man having power says to another, "You may practise so much of your religion as meets my will, but no more;" it being always understood, that the exercise of a constitutional right by one person must not deprive another of any right similarly enjoyed.

But President Grant does not go so far as his appointees in this Territory. They do interfere with "the religion of the self-styled Saints." They go beyond the practices of religion, and hold a people guilty for a simple belief, a mere action of the mind. To believe in "Mormonism" has been held cause sufficient to exclude men from juries, from office, from the rights of citizenship. It has been, and is, held cause sufficient for refusing naturalization to aliens; not that they had broken any laws, not that they had refused to subscribe to any just or legal condition; but the mere fact of their *believing* that plurality of wives was a divinely revealed principle, has been sufficient to exclude them from citizenship; or when citizens, from their rights and duties as such. How the action of Federal officials, who have thus made a man's religious belief the test of his capability to enjoy and perform the same rights and duties as other Americans, will square with the declaration of President Grant, perhaps some cunning casuist can explain. To those who understand fully their course here, it is another evidence that they have grossly misinformed the President, and that they have not been acting in conformity with his sentiments, nor carrying out his policy. —*Salt Lake Herald.*

THE BIBLE AND "MORMONISM."

A correspondent of *Woodhull and Claflin's Weekly* writes as follows to that remarkable conglomeration of sense and nonsense, of outrageous propositions and feminine discernment. This we look upon as one of the sensible articles—

"I am not a believer in Mormonism nor in all that is recorded in that book called the Bible. But the course our government is pursuing towards the Mormons in Utah should arouse the serious attention, if not the indignation of every enlightened mind in this country. The orthodox creedists tell us that the Bible is infallible in every respect, and to doubt its divine inspiration is to be stigmatized as an infidel. According to that book ten passages can be found to sustain polygamy to one against it. It is a part and parcel of the Mormon religion, and they have as good a right to enjoy it as any other denomination of so-called Christians, so long as they do not interfere or injure others. It is conceded by all that not only Salt Lake City, but Utah as a Territory, is the most moral, temperate and virtuous place on the continent. Is not their religion, then, the most exemplary? But there is something deeper and darker that underlies this whole movement. It is an attempt to strike a death-blow to religious liberty in this country; to overthrow that liberty of speech and thought that our forefathers shed their precious blood to

sustain. If this Mormon persecution is tolerated, Heaven only knows where it will end. The moment man's religion is proscribed, just that moment will be introduced one of the most bloody wars that was ever known in the world's history. For one, I am free to declare that I never will cast a vote for an administration that proscribes what religious views I must entertain; and I call upon all spiritual and liberal minds to look at this matter in its true light, and to repair at once to the ballot-box and assert their sovereignty, and hurl such demagogues from office.

INTERVIEWING A MORMON ELDER.

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The following is a portion of the report of an interview with James McKnight, Esq., of Salt Lake City, from the Kansas City *Times* of Nov. 23, 1871—

Question.—Do you not think that he (President Young) quails at the contemplation of the prosecutions now commenced against him and his associates?

Answer.—Brigham Young is not the man to falter in defence of his principles. Notwithstanding the repeated losses himself and people have sustained in Ohio, Missouri and Illinois, I believe he entertains unshaken confidence in the integrity of the American people. His strong declaration is, "Posterity will do us justice." In the present issue I speak advisedly when I assure you, gentlemen, that Mr. Young has unqualifiedly avowed his determinatiou to meet the great questions now to be adjudicated squarely on their merits in the courts, whatever the cost or whatever may be the consequences.

Q.—Do you not believe some amicable compromise could be made, such, for example, as the prompt suppression of polygamy in the future, conditioned with general amnesty, or something of that import, for that of the past?

A.—A momentous consideration, I concede. The situation, however, is anomalous. No man better than Mr. Young knows his utter impotency in determining a proposition of that character. I cannot believe he would have the temerity to entertain it for a moment. Why, sir, Brigham Young and the entire Mormon Church have a most definite knowledge—no sentient belief or assurance—that their polygamy is ordained of God! Brigham Young had no more agency in its introduction than Judge McKean, before whom he is to be prosecuted for it! The same is intrinsically true of Joseph Smith. He was but the passive agent, or medium, if you please, through whom the great God chose to command it, and hence cannot in anywise be responsible for it. There is not a Mormon on the earth who would presume to take one jot or tittle from the law of patriarchal marriage, as communicated to the Church through Joseph Smith. The fact, solemn as eternity, stands indisputable, and is well understood by all who have made themselves conversant with the Mormon doctrines, that when the Mormons renounce polygamy they will renounce Mormonism, and this from the very exigency of the case. Observe the Mohammedan devotee of the crescent; the Hindoo, self-sacrificing beneath the wheels of Juggernaut; the devout Indian mother, conciliating her idol gods by the service of her child to the rapacious crocodile. These, aye, all these you may convict of error, and, by life-long, unwearied, humble, God-like exhortation, delineate to them the way to heaven, to God; but the Mormons, gentlemen, are not heathen. They have been reared under the benign teachings of Christianity. Their principal men first saw the light upon soil consecrated by the blood and sufferings of our Pilgrim sires. Be assured, they are no serfs; they are no dupes of crafty leaders. It is urged that the Church is composed largely of foreign element. Be this all true. If to-day any considerable number remain alien, it is due to the inquisitorial character of the naturalization tests set up in the

U.S. courts in Utah. No people are more loyal; none more love the Constitution: none more detest open or private immorality; none cherish a purer standard of public policy; none have made comparatively greater sacrifices for the integrity of our common country; none have proved themselves more willing to suffer wrong and less disposed to do wrong; and none more ready to consecrate their all in defence of our liberties and constitutional rights. They ask, in return, a decent respect for their religion. Is this too much to ask? Will not the wresting of a vast desert from sterility; will not the institution of order, peace, temperance, brotherhood; will not the planting a nucleus for the settlement of our great interior domain; will not the supply of skilled labor and abundant necessaries at moderate rates to develop her untold mineral wealth; will not her hardy race of mountaineers; will not her flocks of children rearing for the defence of the Republic; will not her common schools and seminaries of learning; will not her thousands of miles of irrigating canals; will not her majestic public edifices and her private homes; will not her thousand flourishing settlements, founded in a desert, whence no white face had ever turned a wistful eye, and which this day, but for the ungenerous rivalry which sold us from the presence of our brethren, would have remained as barren as the famine years of Egypt; will not the corn and the wheat, and the fine flour, and all the rich products of a land redeemed, by Heaven, through our toil, from which we have fed our famishing brethren by thousands, compensate our magnanimous brethren for the existence of so small a moiety as polygamy? Does their personal comfort depend upon its suppression, or are any human being's rights infringed by it? If so, wherein? If not, then why is it not worth all it will cost the nation to let the patriarchal experiment of the nineteenth century work out its problem? Peradventure America and the world might profit thereby.

Q.—Have the moral and social effects of polygamy in Utah been hitherto positively salutary?

A.—Confessedly so. I have yet to meet the intelligent gentleman or lady who has visited Salt Lake who refused to accord that, in point of social purity, freedom from vice and licentiousness, she stands, among the cities of Christendom, without reproach.

Q.—Should the influx of outside element increase, would not polygamy gradually decay?

A.—If there were in the principle the elements of its own decadence, we might reasonably have looked for such symptoms long ere this, for we have always had a liberal representation of "outside element" among us. The ratio now is not much greater than during the earlier years of our history. With the greater influx of outsiders we have a corresponding greater number of Church members.

Q.—What effects are apparent in Utah from the present attitude of the courts?

A.—General disquietude and reluctance on the part of capitalists to invest in the development of the mines, which are believed by competent judges to be unequalled on the continent in wealth and permanence. It is estimated that, since the present persecutions began, not less than nine millions of dollars have been diverted from the mining interests of the country.

Q.—And why is Mr. Young so much opposed to the development of mining interests?

A.—Only apparently so. Had he encouraged mining instead of agriculture in earlier years, both his own and the people seeking overland homes on the Pacific must have perished outright. Agriculture was synonymous with self-preservation; mining, with failure and decimation. Now, Mr. Young's advice to the hosts of experienced Welsh and English miners is, "Work for the capitalist and furnish him supplies and whatever you have at fair figures."

Q.—What would the Mormons do if they should be admitted into the Union?

A.—Erect upon the ashes of Territorial tutelage one of the greatest, noblest, freest, purest sovereign States over which floats the proud emblem of our glorious nationality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 9, 1872.

INDIVIDUAL EMIGRATION DEPOSITS.

In March 1865, President Brigham Young wrote to the Presidency of the European Mission as follows—

I desire to say that the Saints in the various Conferences, who deposit in the Individual Emigration Account, should not place money, say to exceed ten shillings, in the hands of the officers of their Branches, but they should forward it to the Liverpool Office, and have your receipt for the amount; and the amounts in your hands to the credit of the Conferences, should be kept as low as possible, by having the money which the Saints pay into the Conference Individual Emigration Account, transferred from that account to your books, to their individual credit, as soon as the amount is sufficient to admit of your doing so, and you give them receipts for the same. By taking this course, those who may be inclined to defraud will have less power to do so.

A few weeks after the publication of President Young's letter, the following instructions appeared in the editorial columns of the STAR—

TO DISTRICT PRESIDENTS, CONFERENCE PRESIDENTS, &c. — In accordance with instructions received by us some time ago from President Young, and published in the STAR, we have to request that in future all sums from ten shillings and upwards, paid in by parties to their Individual Emigration Account, be forwarded to this Office by them, and they will receive a receipt for the same. Smaller sums may be paid in to Conference Presidents, and forwarded by them to Liverpool in the usual manner, and, when they amount to the above sum, receipts will be granted by us. We have therefore to request that the brethren will inform the Saints in their various fields of labor, of this arrangement, and assist in carrying it into effect, so far as may be necessary.

We draw attention to these instructions from the fact that we have found that they are not universally understood and carried out by the brethren at present laboring throughout the Mission.

THE CHURCH IN NEW ZEALAND.

We trust, however, that he will be sent forth from their doors as a thing too filthy to be touched, and that the unwhipped vagabond may be forced to earn his living by honest labor, or obtain personal experience of the inside of Her Majesty's gaol. We hear that the foul-mouthed wretch intends holding forth at Karori to-morrow, and we urge upon husbands and brothers not to allow the ears of their female relations to be polluted by the foul language poured forth by this disgrace to mankind. We should be sorry to promote a breach of the peace, but we trust the vagrant will be pelted with rotten eggs.

The above kindly notice is the concluding paragraph of an editorial article in the Wellington *Advertiser*, referring to the arrival on October 4th last, at

Karori, New Zealand, of Elder R. Beauchamp from Melbourne. For such overwhelmingly convincing arguments as the above we have no answer, we simply desire to draw attention to the results of the advice contained in the last few lines, the particulars of which are given to us by Elder H. Allington, in a letter dated October 26th. He says—

Since the arrival of brother Beauchamp in Wellington, some parties have taken particular care to make us the very counterpart of the primitive Saints. Incited by the abusive articles that have appeared in the Wellington *Advertiser*, the sectarians have assembled in mobs, and have shown their faith by their works, inasmuch as brother Beauchamp and some others of the Saints have been deemed worthy to receive from their hands about the best they had to give—viz., rotten eggs. Upon one occasion they took the trouble to carry with them some tar and feathers, a coating of which they had intended to apply to the person of brother Beauchamp; but thanks to our heavenly Father, they did not succeed, as upon that particular Sunday evening in the year of grace 1871, brother Beauchamp was invisible—to them at any rate. The mob visited the houses of two of the brethren, where they expected to find him, but he was not there. At one of the houses they left behind them so much rottenness, that brother Lewer had to wash a portion of his house both inside and outside, and to repaper a portion of one room in order to remove their works. At brother Reading's, having, I suppose, exhausted their stock of eggs, they had recourse to pebbles, of from two to three pounds weight, several of which passed through the windows without doing further damage than breaking the glass. We realize that we have enjoyed the protecting care of our heavenly Father, or some of the Saints would most certainly have been hurt.

We held Conference on the 8th, and enjoyed a goodly portion of the Holy Spirit. Some alterations have taken place in the Priesthood. I have been appointed President of the Conference in the place of brother W. Burnett. Brother Thos. Holder is now President of the Karori Branch. There were also two Teachers and a Deacon set apart in this Branch. The Saints are all well and are trying to live their religion, and are succeeding as well as can be expected under present circumstances.

The first attack of the *Advertizer* was followed by others in a like strain, the editor of that sheet apparently thinking it was his manifest calling to fight everybody all round who dared to differ from his opinions on the "Mormon" question. The Wellington *Independent*, amongst others, came in for a goodly share of its abuse, because it printed the following letters—

TO THE EDITOR OF THE INDEPENDENT.

Sir—Be pleased to permit me, through the medium of the only respectable secular newspaper in Wellington, to express my thanks to my brethren and sisters, the Latter-day Saints of Karori, for the excellent entertainment they were pleased to provide in honor of my arrival among them; and also for the orderly manner in which it was conducted throughout. I also desire to express my gratitude to the many invited guests who did me the honor to attend, and for the kindly spirit they manifested, and the total absence of that small-minded bigotry that condemns principles it does not understand. I wish also to express my thanks to the editor of the Wellington *Advertiser* for the scurrilous abuse of a man of whose character he knows nothing. I esteem the censure of such men as better than their praise. And as for the poor ignorant persons who were incited (no doubt by the advice given in the *Advertiser*) to commit a breach of the peace, I simply pity them, and hope when they know better they will do better. With thanks to my friends, and prayers for my enemies, I am, &c.,

ROBERT BEAUCHAMP.
A servant of God and a friend of mankind.

Karori, October 13.

Sir—I am equally surprised and grieved to see a letter signed "Henry Kells," in the columns of your morning contemporary, reflecting on the character and family of one of the most inoffensive and respected settlers in Karori. Why do not people mind their own business? What on earth is it to Mr. Kells, or anybody else (for that matter), what religion or creed people profess. * * * But there is another phrase in the Mormon difficulty to which I am anxious to draw public attention. The vulgar (not to use a stronger term) paragraphs that continually appear in the *Advertiser* are very much calculated to incite a breach of the peace that may end seriously. Already ignorant blackguards are in the habit of grossly insulting respectable people on the pretence that they are Mormons, and therefore not entitled to the protection of the law; which, of course, is utterly absurd, and I trust that you, sir, will point out that as English colonists all are entitled to the privileges of Englishmen, no matter what their creed or religion may be, and thus to place a check on the effusions of the ignorant scribblers referred to, before a hitherto quiet district is the scene of some outrages, and he finds himself the inmate of her Majesty's goal for being the aider and abettor thereof.—I am, &c.,

ENGLISHMAN.

Karori, Oct. 19, 1871.

The subject was also considered of sufficient importance to be brought before the notice of the Colonial Parliament; for on the 18th October in the House of Representatives,

Mr. HAUGHTON asked the Premier whether the attention of the Government had been directed to the progress of Mormonism in the Province of Wellington, and whether it is their intention to take any steps to arrest the same? He was induced to put the notice on the paper in consequence of the reports he had seen in the newspapers. When they considered the very serious political consequences that had arisen in other countries from the presence of these people, he thought it right to ask the Government whether their attention had been called to the matter.

Mr. FOX said the Government had not had their attention directed to the subject as yet, and unless circumstances were brought under their notice to show that any individual or number of persons were acting in a manner contrary to the public welfare, they could not interfere in the matter. If any such circumstances were brought under the notice of the Government, it would then be their duty to take action in the matter.

Here the matter rested at the date of our last advices.

SURRENDER OF PRESIDENT YOUNG.—The correspondent of the London *Daily News*, telegraphed from New York on Wednesday 3rd inst.

Brigham Young surrendered yesterday to stand his trial for murder. Bail was refused. He is kept as a prisoner in his own house, in the custody of the United States Marshal.

We wonder what those who have been talking of late so glibly about President Young's flight from Utah will now have to say on the matter. If any such wish to know what he really has been doing in Southern Utah, we refer them to the account of his travels and explorations in that region, and his ministrations among the people dwelling there, to be found in his letter published in this number of the STAR.

CONGRESSIONAL.—On Monday, December 18th, two bills were introduced into the House of Representatives, at Washington, D.C., closely affecting the interests of the people of Utah. The one, introduced by Mr. Blair, of Missouri, is "To legalize polygamic marriages in Utah, and to dismiss all criminal pro-

ceedings in Utah against polygamists;" the other, introduced by Mr. Taffe, of Nebraska, is "For the admission of Utah as a state." As yet we have received no particulars of the tenor or conditions of either bill.

IN WASHINGTON.—The New York *Herald* of December 19th, states that Elder George Q. Cannon was then in Washington, and asserts that he had gone there "to ascertain the temper of Congress and the Administration in regard to the threatening condition of affairs in Utah, and to ascertain, if possible, the future intentions of the Government respecting that Territory and its cherished institution. With this object, he called on Judge Williams, the new Attorney-General, who listened with great respect to the representations of Mr. Cannon, but gave him very little hope that the Government would recede from the course it had marked out. Mr. Cannon thinks that the prosecutions of the Mormons will continue, but gives no indications as to the future course of his people. He said they would undoubtedly accept any action which Congress might take, feeling assured that no legislation would be had that would deprive them of their religious convictions. When asked if he thought the Mormons would accept the situation if Utah was admitted as a State, prohibiting polygamous marriages in future, but legalizing the marriages now existing, and declaring all children the result of such marriages legitimate, he replied that he thought it would be proper to let such a proposition come from Congress, instead of from the people of Utah."

It was expected that Elder Cannon would return to Utah with Hon. W. H. Hooper during the last week of the old year.

BIRMINGHAM.—On Sunday, December 24th, 1871, a District Meeting was held at the Hockley Chapel, Birmingham, at which Elders George Reynolds and George F. Gibbs, of the Liverpool Office, B. W. Driggs, President of, and George W. Thatcher, Traveling Elder in the Birmingham Conference, all from Zion, were present. At the morning's meeting reports were given by Elders W. Willes, of the Hockley; Thomas Cutler, of the Stourbridge; —— Hammond, of the Walsal; Timothy Olorenshaw, of the Coventry, and James Goodridge, of the Chasetown Branches, and by Elder John White, of the West Bromwich District. The reports were generally of an encouraging nature, showing an increase of faith and diligence on the part of the Elders and Saints comprising the various branches. These reports were followed by short addresses from Elders Driggs and Reynolds, on the subjects more immediately brought before their notice in the remarks of the brethren. In the afternoon the meeting was addressed by Elders Reynolds and Gibbs, and the evening was occupied by Elders Thatcher and Gibbs, followed by a few closing remarks from Elder Driggs. A goodly portion of the spirit of the Lord was enjoyed by the Saints, who felt refreshed and strengthened from the instructions of the Elders.

On Tuesday 26th, a concert was held in the Hockley Chapel for the benefit of the poor which was well attended, and, financially, was a decided success.

The idea of bringing suits for murder against Brigham Young and others on the testimony of the Danite Hickman, must seem utterly absurd to all unprejudiced persons informed as to his career and character. * * * He has long been an outcast and outlaw, who may tell the truth by accident, but who will not hesitate at any amount of lying which he fancies can serve a personal end. It would be monstrous to deem Young and the others guilty on this creature's evidence.—*Every Saturday.*

CORRESPONDENCE.

AMERICA.

St. George, Dec. 11th, 1871.

Elder George Reynolds.

Dear Brother—On the 20th Nov. our party left this city on a visiting tour to the settlements on the Rio Virgin. We passed through Washington, Harrisburg, Leeds and Toquerville, and reached Virgin City where meetings were held; we also had an agreeable meeting at Rockville and then we returned to Virgin City, thence rising on to the high plateau toward Winsor Castle Spring, in Arizona, where we arrived on the evening of the 23rd Nov. The next morning we continued our journey up the Cottonwood Wash, or Cañon, and over the divide into Long Valley, a distance of 30 miles, half the way through heavy sand. At Mount Carmel and Glendale meetings were held instructing and comforting to the Saints; the settlers in this valley are mostly those who vacated the Muddy settlements to get away from the vexatious taxation of the State of Nevada, and who left behind them the labors and improvements of years. They have been able to raise a crop of corn in Long Valley, although in common with the other settlements of Southern Utah the grasshoppers had destroyed the early crops and stock range, still the Saints are cheerful and hopeful of the future.

These places on the headwaters of the Rio Virgin have good farming land and ranges for stock on the surrounding hills, wood and timber in abundance, a good quality of building stone and a prospect of coal midway between the settlements.

On the 27th Nov. we drove to Kanab City, a distance of 25 miles, and held a meeting there in the evening. This city is located in a cove of the mountains, at the mouth of Kanab Creek Cañon, and overlooks the country as far as the Buckskin Mountains through which runs the Colerado River, here is a vast range and an excellent quality of grass for stock; Kanab is the Indian name for willows, which grow along the creek.

The Telegraph Line has been extended from Toquerville to Rockville, thence onward over these highlands to Kanab City. On the 28th Nov. we drove to Winsor Castle Ranche, and on our return we stayed overnight with A. P. Winsor, who is in charge there; the next evening we camped at Shadow Rock. On the 30th inst. we descended from the high table lands, and down the Hurricane Hills, and recrossing the Rio Virgin, near Harrisburg, we reached St. George about 5 p.m., having travelled a distance of 250 miles.

On the 6th inst. we made another trip south east of this city into Arizona to locate a new route over the Hurricane Ledge, returning on the 9th inst. Elder Jos. W. Young surveyed the boundary line between Utah and Arizona. We have explored a pass or gorge in the mountains, about 6 miles from Fort Pierce and 20 miles from this city, where a better road can be made than the one now travelled, shortening by 10 miles the distance to the crossing of the Colerado River, Kanab City and intermediate points.

My health, as also Brother George A.'s, is good, and with the brethren who are here spending the winter with us, we are engaged visiting and comforting the Saints, exploring and developing the resources of this land, and seeking out and locating secure resting places for the Saints among the rugged recesses of these majestic mountains.

The weather is quite pleasant, the nights are cool. We are progressing with the temple here, the roof is being put on the new tabernacle, and the ordinary business of the season, such as gardening, &c., is going on.

Praying the Lord to bless you in your labors,

I am, your brother in the Gospel,

BRIGHAM YOUNG.

Berne, Dec. 19, 1871.

Editor MILLENNIAL STAR.

Dear Brother—To resume.

It was with delight that I once more found myself in the society of my friend and brother, Dr. Park, and as the schools of Ohio are particularly well organized, we remained in Tiffin to visit the common schools, the High

School, and the University of Heidelberg.

I cannot, of course, enter now into any details in regard to the organization and manner of conducting the schools in Ohio, but I must say that, thanks to the affable, courteous, gentlemanly superintendent, Mr. Furness, we were able to attend the most interesting recitations, and we found the classes were conducted in an excellent manner, the students attentive and intelligent. To gratify Mr. Furness, I addressed one of the classes on a subject which the superintendent suggested; I spoke to them of irrigation, explained how it is practised, and how it had been one of the means of building up Zion, and of transforming the aridity of a desert into the rich fertility which travelers to Utah so much admire when they first look upon our fine orchards and extensive fields of grain.

At Delaware, in the same State, we visited the famous Ohio Wesleyan University, richly endowed with a fine Museum and an able Faculty. The Female College where, with particular courtesy, the lady principal, after many questions with regard to Utah affairs generally, showed us all that was of interest, introducing us to the several lady teachers of that vast and well conducted establishment.

Traveling in an easterly direction, we reached Pittsburg on Wednesday, October 25. To those who have seen Sheffield, Newcastle or Birmingham, there will be nothing new in the appearance of this gloomy, dirty, black, but industrious metropolis of coal and iron. The air is so thick with smoke, that it is impossible to form any idea of the topographical condition of this city; but on reaching the heights above it, one must regret that the necessity of developing the vast mineral resources of the place should condemn the inhabitants to an atmosphere that does not enable them to realize how beautifully and picturesquely it is situated. The city is built on a point or peninsula formed by the rivers Alleghany and Monongahela, as they mingle their waters to form the Ohio river. Pittsburgh has many factories and rich mines in full operation; in fact, the hill sides are everwhere pierced with deep, black, cavern-like openings, which by means of iron tramways lead you into the very bowels of the earth. We visited one mine, as any one might have known afterwards by the Ethiopian hue of our faces and hands; not, however, that we differed much in that particular from the majority of the inhabitants, who I am sure can hardly keep clean half an hour at a time.

From Pittsburgh the cars carried us along through hundreds of diminutive Pittsburghs, frequently not more than two or three miles apart, all black, smoky and busy like the great city itself, and like it situated invariably in a spot which, but for the noise of steam hammers and the dense clouds of smoke, would seem to the romantic mind full of poetic beauty and picturesque loveliness. These manufacturing districts lie in the charming, beautiful valleys of the Alleghany range, and the whole distance between Pittsburgh on the west side of the mountains, and Harrisburg on the east, is one continual panorama of remarkable loveliness. On descending the eastern side of the mountains the cars follow the noble, romantic Juniata, and finally the Susquehanna rivers, on which is situated Harrisburg, the quiet, clean, old fashioned looking capital of the State of Pennsylvania. Here the air is again that clear, bright, dry atmosphere peculiar to North America, and especially to Utah. This city has some fine buildings, and complete and perfect school laws. We had a view of the charming scenery with which it is surrounded from the summit of the Capitol building.

Onward we sped again, through continued changes of scenery, until we entered the great Quaker city of Philadelphia. To speak of Philadelphia with any intention to describe it, would require a volume; but I can, in a few words, allude to its great institutions of learning. All cultivated Europeans must know, at least by name, the great Jefferson College of Medicine; the Girard College, with its admirable Corinthian pillars of marble; the excellent, unsurpassed common, high, and normal schools; the museums; the mint; the arsenal, with its iron plated men-of-war and

invincible monitors; the Fremont Park, with the Schuylkill meandering gracefully through its pleasant groves and gardens; the cemetery; the fine streets, and a thousand and one sights which render this, the second city in the United States, one of the most interesting to visit. We delayed some days in this home of science and letters, and gave our attention to its schools, which the Doctor, all things considered, seems to look upon as the best we visited in the States. Here, as everywhere, we met with cordiality and obliging attention.

Having business in Washington and letters to the Secretary of State, we left Philadelphia and reached the great capital of the Great Republic after a short ride through the low lands along the Atlantic coast, crossing many wide rivers on bridges sometimes almost a mile in length. Washington has been called the city of magnificent distances. Indeed, with a population of one hundred thousand souls, it covers an area which would probably accommodate a million. Nowhere have I seen, except in Salt Lake City, such wide streets, and here alone have I met so many. The houses are generally small, but the public buildings are really worthy of the young but ambitious Republic. The Capitol is an imposing mass, ranking, in my opinion, with the most remarkable structures that Europe can boast of. It is grand while simple; it is majestic, and impresses one with an irresistible feeling of respect, as long as one can forget that in this very city of Washington, with this palace erected as a perpetual testimony of the greatness, goodness and wisdom of the Fathers of the Republic, such men as McKean and his satellites receive authority to trample under foot the spirit and letter of our most glorious Constitution. What a contrast there is in Washington between the men of to-day, and those whose spirit seems to live in the very marble with which its splendid edifices are built.

We called upon Secretary Fish, who treated us with much affability; and after having visited the Patent Office, the Treasury Department, the Post Office and White House, we pursued our journey northward to New York. New York, none need be told, ranks with London, Paris, or Berlin. It is the great American metropolis; here are made manifest all the resources possessed by the prosperous American nation, but it is too well known for me to pretend making even simple suggestions in respect to its greatness, its wealth, and undisputed prosperity. Like its sisters of Europe, it is made up of lights and shadows. It boasts of its millionaires, but its statistics reveal the existence of thousands of miserable, destitute, famished paupers. It can point with pride to its universities, its schools and libraries, but the police gazettes will tell you of thousands of ignorant, drunken, vicious, degraded, infamous vagabonds. You may admire the elegant, fashionable residences of Fifth Avenue, but a New Yorker, familiar with his native city, might show you districts filled with so called tenement houses, where hundreds of wretched, squalid, feverish, miserable beings are huddled together in the most degrading manner. But in spite of this, I cannot help saying that New York possesses a thousand attractions, for nowhere can you see busier streets, finer avenues, more social and public conveniences, and nowhere can you see such a glorious harbor, and such animation as you do in this, the most remarkable port a sailor can visit. Thanks to the generous hospitality of Mr. Weaver, of the great publishing firm of Barnes & Co., an open calèche was placed at our disposal, and we rode through the city, visiting all points of interest, while our gentlemanly friend explained and pointed out the most remarkable sights. Owing to his extensive acquaintance among the school superintendents and teachers of New York, Mr. Weaver was able to introduce us to several of these gentlemen, who seemed well pleased to show us all they could, explaining carefully their various methods of teaching, as well as the most recent innovations in school architecture and in school furniture and conveniences. Here, as in Brooklyn, we saw much to admire and took valuable notes, which will come in use when we return to Utah.

Among the joys we had in New York, I must mention the unexpected meeting of several of our brethren,

who gathered together every evening at the St. Nicholas Hotel, in the room of the Honorable W. H. Hooper, the Utah Delegate to Congress. There we met John W. Young, Esq., Bishop Sharp, of the 20th Ward, W. C. Staines, the Emigration Agent, Dr. F. D. Benedict, and several other brethren, forming in that grand hotel a small but warm-hearted "Mormon" colony; it was like being in Salt Lake once more.

As the day of our departure from America approached, I felt more keenly than ever how close are the ties that bind me to the people of Zion, and when the hour came when we must bid adieu to those few friends in New York, I am not quite sure that I did not feel discouraged and unwilling to tear myself away.

We embarked, however, and sailed from New York harbor on the 15th of November, our hearts full and our eyes looking back longingly to the far West, where all we love are living, and where sympathizing, warm friends think of us every now and then, as we do of them. The passage across the turbulent Atlantic was a tolerably fair one, with a heavy sea during the first two or three days, but with pleasant weather during the remainder of the journey. My friend the Doctor was, however, severely tried by sea sickness, and on our reaching Queenstown, 10 days after leaving New York, he disembarked, while I remained on board to look after the baggage. This enabled me to reach Liverpool on Sunday the 26th of November, where I met with a kind brotherly welcome from yourself and the other brethren connected with the Liverpool Office.

I have now reached the end of my long and perhaps tedious account of my journey from Salt Lake City, but before concluding I must beg leave to add, that as the main object of my mission was, in company with my friend Dr. Park, to visit schools, I took particular pains to compare the condition of our own schools in Utah with those of the various States we traversed, and I am convinced, and in this I concur with my wise and experienced brother, that although our schools are not munificently endowed as they are in the United States, although we have not the large, elegant buildings everywhere to be seen there, yet the grade of our instruction, the zeal of our professors and teachers, the brightness and intelligence of our youths, all compare very favorably with what we saw anywhere. Often had I thought that our schools must be far behind those of other more favored States, but on visiting these I am proud to assert that our establishments of education stand well, and need not dread comparison; there is much room for improvement, but these are about to be made. President Young, always anxious to provide the best of everything for the constant improvement of the condition of the Saints, has taken special notice of our schools, and has expressed his desire to see them become the best in the country; and with his sanction and influence, combined with the wise resolutions of our much respected Chancellor, D. H. Wells, aided by the Board of Regents, I feel that soon, very soon, our schools will take the first rank among similar institutions.

I have now no more to say, but I fear I have already abused your patience, yet, trusting in your forbearance, I beg leave to remain, respectfully, your brother,

C. L. Bellerive.

GREAT BRITAIN.

Merthyr, Jan. 1, 1871.

Elder George Reynolds.

Dear Brother—The Glamorgan Conference consists of twenty-four Branches, and numbers in the aggregate 1003 souls. Since our last report, eighteen have been added to the Church by baptism, fifty-five have emigrated, and six have died.

The Elders who preside in the Branches are men whose whole interest is to build up the kingdom of God, and the Saints generally enjoy the spirit of their religion. The testimony of the Gospel is being borne to the people, the cry of repentance is sounded in their ears, and the Spirit of the Lord and the blessings of obedience are promised to the believer. But we have not been able to present our views to the extent we could desire, because many have interfered to suppress the great cause we represent,